The Sat. the Supreme Being, who in the beginning abided in His own undifferenced unity, decided to "become many and grow forth"[1] (Chandogya) and accordingly mused in Himself the scheme of the cosmos and with His contemplation, has projected into being all that is. By and from His Will-Power everything came into existence. Thus, according to the Rishis, the Supreme Being is both the efficient and the material cause of the Universe. The proximate explanation of creation therefore lies in the *"impelling will-force, inner fervour, intense abstraction and desire, the primal germ, the subtle bond that connects entity with nullity."*

The Sat is the vast image of the Supreme Purusha (Person) described in the Rig Veda, whose [st] one footstep are the heavens ", from " whose mind is the moon," from. "whose eye the sun", from "whose interior are the skies and from whose head the heavens, from His mouth the Brahman, from His arms is the Kshatria, from His feet the Sudra ". In the same strain the Mundaka Upanishad

describes the immanence of God in the universe, when it says : " *Heaven is His head, the sun and the moon are His eyes, the quarters His ears, the. uttered Vedas His speech, air is His breath and the world His heart. Out of His two feet has come out the earth. This Person is the Inner Self of all creatures*" Thus the Supreme Being is the Source and Substance, Soul and Life and Form of creation. But the process of His manifestation, we do not^ know. It is mysterious. The Rishis say that, by an act of sacrifice, the Supreme Being imposes on Himself what is called self-limitation. And in this mysterious process of the Spirit's Self-unfolding we find that gradual growth and not primal maturity is stamped on all objects subject to time and space. Slow developments and not miraculous spasms of creative power **are** universal. Not by an arbitrary fiat of will, not by a